THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.*"—II NEPHI 29: 11.

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APOSTLE DAVID O. MCKAY.

APOSTLE DAVID OMAN McKAY.

SOME great man has said, "All that I am, all that I ever hope to be, I owe to my angel mother." This same thought has been expressed many times by the object of this sketch, Apostle David O. McKay. In his childhood and youth, he was highly favored in having the guidance of exceptionally discreet and loving parents—faithful, consistent Latter-day Saints.

Their home was a home where the Priesthood of God was always respected; a home where the performance of every religious duty was a part of life; a home where respect and honor for parents and for each other was impressed daily by words and acts; there home was a home in which the most sacred obligation was the daily devotion to God.

With such a home influence, it is not surprising to know that the young boy, David, was early impressed with the efficacy of prayer, and that as a youth, when the religious part of his nature began to exert itself, he sought guidance in secret prayer. Recently, in an address delivered in the Ogden Tabernacle, he told of his early solicitations for a testimony of God's existence, and of the truth of the Gospel. When riding in the hills, he would sometimes dismount, and kneeling by a service-berry bush, with only his horse for company, would plead with the Lord to give him a testimony of His Truth. Sometimes it would be by the creek in his father's meadow, sometimes in the timber when out in the hills. Thus the influence of his early teaching, the influence of his home guided his thoughts and actions until the critical period of youth was past.

David O. McKay is the son of David McKay and Jennette Evans, and was born in Huntsville, Weber County, Utah, September 8, 1873. His father was born in Caithness, Scotland, and has proved himself to be "the real McI." He was Bishop of Huntsville for twenty years, and has since removed to Ogden where he is performing the duties of a Patriarch and member of the High Council of Weber Stake. He served his State in the last Territorial legislature, and has been elected State Senator three times.

Jennette Evans was born in South Wales, August 28, 1850. She came with her parents to Ogden in the fall of '59, where she resided until her marriage in 1867, when she accompanied her husband to Huntsville, and made her home there until one year before her death, which occurred January 6, 1905. She was connected with the Relief Society and Young Ladies' Mutual Improvement association of the Huntsville ward from the time of their organization, but during her entire life, her home and family received the attention, consideration, and gentle care that can be bestowed only by an ideal wife and mother.

These God-fearing parents watched the development of their eldest son with that anxiety and pride that are felt only by those who truly love, and many a time a kind word and loving arm kept the lad from swerving from that straight path they knew would lead to respected manhood.

When Apostle McKay was twenty years old he became principal of the Huntsville school, and went from this position to the University of Utah, where he graduated as president of his class in 1897. While he was enthusiastically planning to enter the teaching profession to repay, in a measure,

what his parents had sacrificed to keep him at school, a call came for him to go to Europe as a missionary. For two years he labored in Scotland, serving part of the time as president of that conference.

One week after his return from Europe he entered the Weber Stake Academy, where he still retains the position of principal. Scores of young people who have attended that institution have been led to higher and more useful lives by his noble example and teachings. The spirit of love and unity has characterized the life of the school since his connection with it.

He was married in 1901 to Sister Ray Riggs of Salt Lake City, who has been an inspiration in all his work. Two sons, David Lawrence and Llewelyn Riggs have completed the little home circle in which love reigns supreme.

For six years he has labored as second assistant superintendent of the Sunday schools of the Stake, and in connection with Superintendent Thomas B. Evans and Charles J. Ross, has worked energeticly and unceasingly for the advancement of the youth. Possibly no other schools of the Church have made greater strides toward perfection than those of Weber Stake. He has the love and respect of all connected with the Sabbath schools, and as a mark of appreciation a party was tendered him in Ogden, May 16th, by the entire body of officers in this organization. They presented him with a beautifully engrossed testimonial and a handsome watch fob set with diamonds.

All his work has been characterized by that energy and entire loss of self that cannot but win the confidence of his associates and the blessing of our Father in heaven. He was ordained an Apostle April 9, 1906. The prayers of his brethren and sisters in Weber Stake will ever ascend in his behalf that in his new field of labor as an Apostle, he may be given strength to fulfill every duty, and continue to be a power for good among the children of men.—*Juvenile Instructor.*

THE BOOK OF MORMON PLATES.

BY ELDER THOMAS W. BROADBANK IN THE "DESERET NEWS."

MANY of the Latter-day Saints, who, through missionary labors or business requirements, are brought into familiar association with people not of their faith, are aware that the question is sometimes asked why the plates from which the text of the Book of Mormon was translated, were not put on exhibition to prove the truth of Joseph Smith's statements respecting them. Generally, the questioner wishes to know also what was done with them. When informed that they were returned to the angel who delivered them to the Prophet, a smile of incredulity and scorn betrays, in many instances, the feelings with which the reply is received; and it is insisted that the plates should be produced or their non-existence acknowledged.

There are many who think the public exhibition of the plates would be proper and reasonable, and its wisdom is sometimes advocated by Church members. It is with this proposition that we are at present concerned; for respecting what was done with them cannot be determined now further than has been stated already. Before giving reasons why the proposed course would be

neither necessary nor proper, attention should be called to the significance of the question itself. This, by its terms, is substantially a proposition that the production and exhibition of the plates would prove all that the Prophet Joseph Smith claimed for them.

From this standpoint it appears, therefore, that this one item of evidence is all that is yet lacking to turn the scales in his favor, and to put the Latter-day work on a sure foundation. That is to say, though there are but few of these questioners or of others who are in sympathy with them, who can state intelligently half a dozen of the doctrines that the Book of Mormon contains or that Joseph Smith taught, yet, we are to understand, a view of certain gold plates whose engravings not one in many thousands could read, would ensure an acknowledgment that principles of which the confessor knows almost nothing are the truth of God and genuine Gospel doctrines—that a view of these plates would firmly establish the claim of Joseph Smith that he was a man sent with a message from Almighty God to this world; while otherwise he must continue to stand as an impostor before the generality of mankind, and have his religious principles scoffed at and derided as the grossest of errors and delusions—that a sight of the plates would satisfactorily prove the authenticity and inspiration of their own record. Were these things possible of accomplishment by a mere exhibition of the plates, the exercise of human reason would be dispensed with, and a condition to which God never purposed to reduce mankind, follow.

To effect anything of importance by a mere view of the original plates of the Book of Mormon, it must be assumed that whatever is written on gold plates in ancient and curious characters is true and inspired of God, and that the visible possession of such plates proves beyond question the veracity of those who have charge of them, and assures the divinity of the Church work accomplished by their guardians. But such assumptions can find no lodgment in sound minds; nor are the "Mormons" seeking converts who might be secured by the exhibition of gold plates.

Of course those who ask the question we are considering never intended to invest it with the weighty consequences already noticed, and so it must be modified sufficiently to make it mean that the "Mormon" cause would be helped more or less, by the production of the original plates of the Book of Mormon. That is to say, a view of whatever is written on gold plates and in ancient curious characters helps to create a belief that the record is a true one—helps a little to prove the veracity of those who have charge of them—helps a fraction to manifest the divinity of the Latter-day work—helps to make good, pure, and holy that which before was esteemed evil and evil only. Let it be admitted that these shrunken propositions are true; it is evident that the exhibition of the plates is not a matter of such vital importance as some seem to think it is.

We next have to consider the very singular fact that those who are most vitally concerned in having the Book of Mormon records substantiated by every available and proper testimony, are not the ones—except in rare instances—who are clamoring for a view of these plates. There are thousands of good men and women in the Church of Jesus Christ of Latter-day Saints who have endured insult, privation, and distress—who have forsaken almost

everything the natural man holds dear, for, and who are staking their eternal salvation on the principles contained in those records, together with other scripture, and yet they are satisfied and happy under existing conditions. The Church membership does not ask to have the plates produced to confirm their faith in Joseph Smith as a messenger sent from God, nor in his statements respecting the originals of the Book of Mormon, nor in anything else. This is a weighty consideration, and its importance is intensified when we add to it the fact that people who pursue this course are the intellectual and moral peers of those who do not agree with them as to what should be done in this matter. The exhibition of the plates does not, from these facts, seem at all necessary.

Again, when we consider the fierce opposition to the spread of the Latter-day work that has been met on all sides, and the unusual expenses and difficulties that must be met and borne by the Saints in gathering together from all parts of the world—when we think that the missionaries upon whom has devolved the work of carrying the Gospel message throughout the world are generally poor and inexperienced men who have never enjoyed the privileges of skilful training for years in schools of theology; when, we repeat, we think of these things, and many others of a relative character on the one hand, and, on the other, see the rapid progress of the Latter-day work which is already spreading beyond the powers of the Church to bear off its portion of the labor in a manner as effectual as it is desirable, it becomes apparent that the question we are considering dwindles to one of no great importance. Again, since many scientific discoveries, relative to the people who formerly inhabited this country confirm unequivocally the authenticity of the Book of Mormon history; and since, in round numbers, half a million devout men and women have risen up during the past few years to declare in the fear of God that they know by the testimony of the Holy Spirit that Joseph Smith was a messenger sent from God, and consequently that the plates must have an existence, their exhibition becomes a matter of no importance.

To show them publicly would merely pander to the desires of the curious, or give uninspired men an opportunity to display their learning. Results from these sources could not affect to any appreciable extent the present condition.

Here, in turn, the question is asked why the plates of the Book of Mormon are singled out for exceptional treatment. There are extant, for instance only copies of the original manuscripts of the New Testament scriptures, and it seems that fairness and impartiality ought to be observed in these cases; but since those who question us in this matter do not comply with these terms, we shall have to say, by parity of reason, that people ought not to accept the Gospel of Jesus Christ as recorded by the evangelists, Matthew, Mark, Luke, and John, unless the originals of their writings are produced. But such an outrage on the feelings of the Christian world is not seriously contemplated. It serves to illustrate the fact that when men take such a course respecting the Gospel of Jesus Christ as written by Nephi, Alma, and others, something has affected their reason.

Suppose, too, that the plan of exhibiting the originals of the Book of Mormon were put into practice to bring men to a knowledge of the truth, how

many of the teeming millions of this world could find time to go and see them? To a few who might live near the place where they were kept, the necessary loss of time involved would be of little consequence, but when a journey of hundreds or of thousands of miles would have to be undertaken by millions of people the plan would not work at all. To carry it out would prove a task too great for human agencies. It would also effectually bar out most of the poor, who could not afford the expense of the journey required in nearly every case. These form the very class of people for whom, as we are taught by the Savior Himself, the Gospel is specially intended, and from which He gathers a vast majority of His elect children. Any scheme, therefore, we may be sure, that would bar out the poor from any Gospel privilege is not the one that is best. It can not have God's approval, no matter how worthy it may appear in the sight of men.

Again, were the plates put on exhibition there would be but few of those who ever saw them to whom they would not be "a sealed book." How many of the common people could read the characters in which that record is written? Not one. A few learned men might be able to partly decipher them, but the number of these even, competent in every respect to undertake the work, would probably be less than a score or a dozen. The great mass of mankind would be in a position like that of the king of Babylon and his nobles who saw the handwriting announcing their doom written on the walls of the feasting hall, but which none of them could read or understand. The aid of an interpreter had to be obtained before the meaning of that writing could be made clear, and in the case of the originals of the Book of Mormon, the services of an interpreter would be necessary before they could be made of any practical religious or historical benefit to mankind.

At this point we ask, why Joseph Smith could not act in that capacity as faithfully as some other or any other man? Why is it that his testimony is not as good as that of any other person respecting some of these questions? He was a man of unimpeachable veracity. He surrendered his life as a sacrifice, and sealed his testimony with his blood rather than retract a word of what he had spoken about religious or spiritual matters. Let the world suggest, if it can, who could be a more faithful and reliable translator of those sacred writings than Joseph Smith was. A mere view of certain plates would demonstrate nothing but the existence of those plates. Their mere possession by the "Mormons" would afford no assurance that they were not spurious altogether, and to settle this question the world would have to fall back on the "Mormon" testimony, and that is just as reliable now when referring to the manner in which the genuine plates were obtained, as it would be under proposed conditions, to allay suspicion that the plates in view were not manufactured to order. Let the interpretation of the Book of Mormon record be made by Joseph Smith or by a committee of learned men, let the originals be produced or not be produced, the principle of reliance on human testimony cannot be eliminated from the case. The alternatives are for God or angels to appear personally to each and every individual—visits for which some of us are not prepared—or for us to rush at once into the realms of folly.

[TO BE CONTINUED.]

THE SCOTTISH CONFERENCE.

ANOTHER semi-annual Scottish conference is a matter of history, and those who were fortunate enough to be present at the Gordon Halls, Glasgow, July 29th, 1906, will surely feel repaid for whatever effort their presence cost them. The Edinburgh and Kilmarnock branches, although a considerable distance from Glasgow, were especially well represented. President and Sister Grant and daughter Dessie, also President James Brown and eighteen traveling Elders were in attendance.

President Brown welcomed all to our conference, and earnestly invoked a blessing from the Lord upon our meetings. The labor and statistical report for the six months ending April 30th, was read for consideration and accepted.

Elder J. L. Finlayson spoke briefly of his boyhood days in Scotland, and of his return in old age to his native land, expressing much gratification for the Gospel and its many blessings. Elder James H. Cook spoke of the restoration of the Gospel, and of the pleasures derived from laboring among Saints who have individual testimonies of the divinity of the mission of Joseph Smith.

President Grant in the short time remaining gave some valuable instructions to the Saints. They were advised to create an appetite for the meetings, and to come with an honest desire in their hearts of being spiritually fed. Often, he said, the seemingly most unimportant and insignificant meetings are the most abundantly blessed.

There was a better attendance at the afternoon meeting. Elder George W. Moench spoke in a pleasing manner on the first principles of the Gospel. Elder David L. Murdoch furnished some interesting quotations from leading divines of the day in evidence of the necessity of a latter-day prophet, and of a restoration of the Gospel.

President Grant spoke of the lack of real faith in the world to-day, and showed the faith which the Latter-day Saints have.

Elders Judson A. Tolman and Peter S. Condie bore testimony at the evening meeting, the latter giving some interesting Southern States missionary experiences.

President Grant spoke on the character of the Latter-day Saint work, and of the love exhibited by the Elders for mankind.

During the services solos were rendered by Elder Peter S. Condie, Sister Agnes Reid, and Annabella McGill.

President Grant met with the Elders in Priesthood meeting Saturday evening, where he received their reports and gave his instructions.

On Monday evening a social was given for friends and the Elders by the Glasgow branch. A interesting program was rendered, and some dainty eatables were disposed of. All present pronounced the affair a success.

S. GROVER RICH, Clerk of Conference.

To preserve health is a moral and religious duty; for health is the basis of all social virtues. We can no longer be useful when not well.—JOHNSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 9, 1906.

EDITORIAL.

THE IVY-COVERED HOUSE BY THE ROAD.

I AM out for a walk through the shady lanes of England, which extend from the city out into the country. The road winds in gentle curves and inclines around a hill, from the crest of which is seen a beautiful view. I rest my arms on the top of a stone wall which borders the road and look out across the valley before me.

An English landscape lies in the mellow sweetness of the summer morning. The distant horizon is softened by a haze, but the green forest lies dark against the sky, and here and there a pointed church spire stands sharply above the woods. The further side of the valley slopes gently towards me, and I see spread out a pleasing variety of fields and trees and winding roads, and houses dotted here and there. Nearer there are waving fields of ripening wheat and oats, and close at hand stands an English country home.

The house is a large, modern structure. It stands on the hillside facing the valley. The road leading up to it is smooth and clean, and is bordered on both sides by well-trimmed evergreens. Surrounding it are lawns and shrubbery and flowers. The house itself is partly covered by a growth of clinging ivy.

The song of birds is in the air, and the hum of insects is faint and low. The sound of playing children comes from the distance. A train glides swiftly by on the shining rails in the valley below, then all is still again, and the scene holds me once more in its spell of beauty.

What a beautiful country this England is! God must favor the English people to give them such a home. He has certainly been good to those who live in the house before me in permitting them to dwell amid such charming scenery. To my human vision, Paradise itself seems not more beautiful than that which I can see over the stone wall by the roadside.

I like to think that the people who live in the ivy-covered house are in harmony with their environments. Anything else would be ugly, would be jarring, would destroy the real beauty of it all. The man who lives there must be brave and true and strong; he must be clean and pure and gentle; he must be merciful and just and good to all around him. The woman who lives in that house must be beautiful and gentle and sweet; she must be as pure

as the blossoms of white which I see gleaming through the green shrubbery on the lawn. She must be kind and patient and considerate. The children—and there must be children—the children must be partakers of the virtues of their parents in order to be in harmony with their environments. They must also be innocent and happy, mingling their songs with that of the birds, and their laughter with that of the brook which flows at the foot of the hill.

And then all these must be united in praise to the Author of all this loveliness, upon which they feast their eyes and ears, and fill their very souls. Love must be the key-note of their lives. They must live in obedience to all the laws of God, and then the beauty of their surroundings will blend in perfect accord with the beauty of their souls—that which is within the heart will be in harmony with that which is without in the world of nature.

I wonder if such conditions exist in that ivy-covered home, half-hidden by the trees? Let us go down to the house and see.

THE QUESTION OF "SEEING IS BELIEVING."

A PERUSAL of Elder Broadbank's article on "The Book of Mormon Plates" in this number of the STAR will, no doubt, bring to the minds of many recollections of just such expressions of doubt as he mentions. It is a common experience with the Latter-day Saints to be asked: "Where are those plates from which the Book of Mormon was taken?" and when the reply is given that they were given back to the angel in whose keeping they were, a smile of incredulity and scorn is, in the enquirer's mind, a sufficient reply to the statement.

Sometimes, a good way to reply to a question is to ask one or more in return; and especially is this true when the queries arise more from a desire to criticise or puzzle than for the purpose of getting information. For instance, when persons ask scornful questions regarding the plates of the Book of Mormon, a few counter questions and statements such as the following usually have the desired effect:

You are a Christian and a Bible believer? Well, you are aware of the fact that now-a-days a great many people, even among professed Christians, do not believe much of the Bible, especially its historical parts. "Higher Criticism," as you know, has made it out that the most of what is put down in the Bible as historical facts are nothing more nor less than fables handed down from generation to generation. This disbelief in the plain statements of the Bible is greatly to be regretted. Now, wouldn't it be a great aid to the cause of truth and faith in the Holy Scriptures if we had some more visible manifestation of the historical accuracy of the Bible history? For instance, we read in the Bible that there was among the children of Israel a beautifully and richly made box, called the "Ark of the Covenant." This ark contained the tables of the law, a quantity of manna such as the Israelites ate for forty years in the wilderness, the wonderful budding rod of Aaron, and a copy of the book of the law. Now, wouldn't it be a fine thing that when a sceptic in his scornful manner asked you, "Where are these wonderful objects which your Bible tells about," that you could say, "Come with me to the British Museum and I

will show them to you? They are all there on exhibition to convince just such unbelievers as you!"

Yes; the Lord could have preserved the Ark of the Covenant with its contents up to the present. The British Museum would have been a good place for it. If "seeing is believing," what a host could have been converted! And how simple and easy it would have been.

But no; the Lord doesn't work that way to convert unbelievers to the truth of His Word contained in the Jewish Scriptures, neither does He use such methods to convince the world of the truth of His Word revealed in our day for the blessing and salvation of the race; and when the Christian criticises the Latter-day Saint for his belief in that which God has done in our day, he should awake to the sense of his own inconsistency.

N. A.

Release.—Elder William E. Baird of the Leeds conference was honorably released and returned home August 3, 1906.

Departures.—The following missionaries sailed from Liverpool for Boston, August 3, 1906, per s.s. *Republic*: From Great Britain—Martin I. Bushman, William E. Baird, George A. Newbold. Thirty-four emigrating Saints sailed by the same boat. Elder Baird had charge of the company.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in the Union Street Baths, Leeds, Saturday, July 28, 1906, at 8 p.m. After singing and prayer Elder Frederick Williams spoke of the necessity, object, and mode of baptism, after which five persons were baptized into the Church, Elder William J. Dunkley officiating.

On Saturday, July 28, a baptismal service was held at Cheltenham, Bristol conference, when three souls were added to the fold of Christ, Elder George E. Anderson officiating. A number of friends and Saints were present, and a fine spirit prevailed.

A baptismal service was recently held in the Walsall branch of the Birmingham conference, wherein three souls were added to the Church, Elder George Hilton officiating.

On Sunday, August 5th, a baptismal service was held in the Glossop Road Corporation Baths, Sheffield. Three members were added to the Church, President Joel R. Parrish officiating.

The Work at Portsmouth.—On Sunday, August 5th, 1906, a district meeting was held in the Albert Hall, Portsmouth, President Miles L. Jones of the London conference, Elder Robert Price of the Liverpool office, and four traveling Elders being in attendance.

Both meetings were well attended, and an abundance of God's Spirit characterized each service. Many investigators were present, and expressed themselves as pleased with our doctrines.

The Elders were about to be removed from this city a little over a year ago on account of the indifference of the people towards the Gospel, but through

the blessings of God and the perseverance of the Elders, it is now one of the most promising branches of the London conference, as since that time several families have been added to the Church, and many friends have been raised up to help in the work.

After the evening meeting a baptismal service was held in the Portsmouth harbor, and the Church membership was increased by one more, Elder Robert Price officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for August 19, 1906.

24. TEMPLES.

1. The temple built after the captivity. Ezra 1: 1-6; 3: 8-13; 4: 1-24; 5: 1-17; 6: 1-15; Nehemiah 13: 4-9; Haggai 1: 1-15; 2: 1-19.
2. The Savior visits the temple. Matt. 21: 12-17; Mark 11: 15-17; Luke 19: 45-48; John 2: 14-21; 7: 14-28; 8: 2-59.
3. Predicts its destruction. Matt. 24: 1, 2; Luke 21: 5, 6.
4. Nephite temples. II Nephi 5: 16; Alma 16: 13: 23: 2; 26: 29; Helaman 3: 9, 14.
5. Latter-day Saint temples. Doc. and Cov. 84: 3-5, 31; 124: 37-39, 55; 127: 9.
6. Christ to come to His temple. Mal. 3: 1; III Nephi 24: 1.

CONFERENCE OF BRITISH ELDERS.

AN ACCOUNT OF THE PROCEEDINGS AT BRADFORD, JULY 22ND AND 23RD, 1906.

(*Concluded from page 496.*)

The *Bradford Daily Telegraph* of July 23, 1906, gives the following fair account of the conference:

"The Latter-day Saints, or, as they are more commonly called, the Mormons, were prominent in Bradford yesterday and to-day. The Saints wore a pretty satin badge, on which was inscribed the name of their faith. The occasion was a conference in Westgate Hall, of Elders working in the British mission. These Elders are sent out from Utah to different parts of the world to try and convert people to the faith of the Latter-day Saints. In the British mission field there are about two hundred and forty of these Elders, of whom two hundred were present at the conference yesterday.

"The three services in connection with the conference were somewhat after the style of revival meetings. Elder after Elder got up and testified to the faith that was within him. Nearly all used the following words: 'I know that God lives, that Jesus Christ was His Son, and that Joseph Smith was a prophet of God.' What struck one was the similiarity of expression in this

simple declaration of faith, and as far as unity is concerned, they show an example to some of the older religions which might be copied with profit.

"The Elders, who are mostly young men, appear earnest and devout, and have left home, parents, and possessions in order to carry their Gospel to other lands. Representatives from the Netherlands, Amsterdam, Belgium, Germany, France, Switzerland, Ireland, and the principle towns in England gave their testimony yesterday in a strong American accent, but with a sincerity which could not be questioned. They are a smart, well set up body of men, who are mainly teetotalers and non-smokers, and however objectionable their faith may appear to some people, no one who attended their meetings yesterday will doubt their sincerity and honesty of purpose.

"The Saints re-assembled in conference at the New Hall, Westgate, this morning, when several spirited addresses were given by Elders and officials on the work of this society. The different missioners and preachers of the peculiar tenets of the society reported that during the month of June last 380,000 tracts had been distributed, and 20,000 Gospel conversations had been held."

The following Elders were in attendance at the conference: Heber J. Grant, president of the European mission; Serge F. Ballif, president of the Swiss and German mission; Alex. Nibley, president of the Netherlands mission; Nephi Anderson, R. Eugene Allen, Ben. C. Rich, James Robert Price, of the Liverpool office; Patriarch George W. Larkin, from Ogden, Utah.

Birmingham Conference: William A. Noble, Arthur Robinson, W. A. Bennett, Moses Holbrook, Jr., George Hilton, William Lindsay, Charles V. Dadley, John N. White, David C. Ure, George W. Whipple, Joseph H. Butler, Samuel J. Perkins, Alexander Lindsay, Samuel H. Blake, William T. Hadley, William E. Corbridge, Bert S. Hymas, James Criddle.

Bristol Conference: Wilford Day, Samuel E. McKean, Charles Pocock, John W. B. Young, Calvin Roberts, Heber C. Smith, George M. McLean, Ambrose Woolford, George F. Smith, Samuel R. Arnold, George Anderson, James A. Berry, Richard J. Smith, Benjamin W. Dansie, Arthur A. Rowsell, James A. Cragun, Herbert J. Williams.

Grimsby Conference: Urvin Gee, Enoch Ludlow, Joseph F. Bingham, Lawrence R. Layton, Henry C. Tovey, Fred. F. Williams, William F. Langton, H. Sumner Hatch, Benjamin Brown, Jr., Adam Glenn, Lorin W. Preston, James D. Dean, Ira J. Stoker, Reginald White.

Irish Conference: Edgar E. Hill, Benjamin J. Wood, Francis Murphy, Roy Passey, Edward C. Thompson, Thomas R. Burt, Edwin B. Harper, Joseph S. Fife, Roy D. Hoagland, Alfred Olsen, Hugh R. Sloan, Jr., Jesse S. Brough, Thomas W. Innes, John W. Field.

Leeds Conference: Joseph A. Fife, Joseph W. McMurrin, Jr., Frederick Williams, William J. Dunkley, James R. Glenn, Thomas Broadbent, William E. Baird, Thomas E. Ricks, Earl E. Jensen, Franklin L. Gunnell, H. Albert Wagstaff, George F. Bolto, Shirley Y. Clawson, George Briggs, J. A. Capener, Benjamin Weston, Gilbert D. Weaver, Alexander B. H. Maughan, Christopher J. Kearl, Willard B. Enniss, Thomas E. Towler, Henry K. Bytheway.

Liverpool Conference: J. George Midgley, Jr., Walter E. Grant, John William Wing, Jr., Arthur F. Gailey, Edgar N. Fjeldsted, Parley W. Lofthouse, Nephi A. Skinner, Le Roy Rees, Edgar E. Petterborg, Authnell Carter, Bertram F. Reeves, Thomas G. Lambert, Dudley W. Packard, Herbert D. Brown, Elbert H. Barlow, Henry H. Walters, Arthur T. Woffinden, George W. Moss, Edward M. Rynearson, Charles L. Norton, Franklin E. Wadsworth, David R. Tolman, Leonard M. Miller, Thomas S. Gregson.

London Conference: Miles L. Jones, Walter F. Stevens, Joseph Norris, Franklin D. Cummings, Earl A. Stratford, Sidney G. Saville, David W. James, Jr., Orlando J. Bateman, Alfred W. Stephens, Eugene Gray, Alvin F. Smith, George M. Howell, Frederick Langton, Lawrence C. Blood, Thomas W. Jarvis, Brigham A. Seare, George A. Hoopes, D. Frank Ottley, Ezra T. Benson, David G. Shorten, William A. Skidmore, John L. Wilson, Jr., Joseph F. Barker, Daniel H. Cook, Soren Peterson.

Manchester Conference: James W. R Hurst, John L. Riley, Milton E. Purdy, John W. Stubbs, Nicholas C. Hair, Walter E. Muir, James A. D. Challis, Charles A. Shaw, Ambrose Hibbert, William Brown, Ernest Hymas, Thomas H. Humphreys, George R. Swainston, Henry C. Gwilliam, Brigham Casto, George T. Beesley, C. W. Sherwood, Edward H. Chambers, Jesse W. Owens, James Harrop, Helaman P. Webster, Alma Revoir.

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SOME TRADITIONS OF THE AMERICAN INDIANS.

BY ELDER WILLIAM A. BENNETT, OF THE BIRMINGHAM CONFERENCE.

In reading the account given of the three Nephite brethren in the 28th chapter of third Nephi, Book of Mormon, I am reminded of a circumstance that came under my observation sixteen or seventeen years ago in Arizona, U.S.A., while crossing the Apache Reservation. This incident, to my mind, proves the authenticity of the Book of Mormon.

In the spring of 1889 or 1890 I was engaged in the hauling of goods across the San Carlos part of the Apache Reservation. I, in company with a brother Charles Matthews, was camping at San Carlos, which was the post from which rations were distributed to the San Carlos and Tronto tribes of Apache Indians. Noticing that there were an unusual number of Indians encamped in and around San Carlos, I was led to ask the reason for it, as in those days there were many uprisings of the Apaches against the white man. I was told by the chief of the scouts that the Indians were gathered in for the purpose of holding their usual big spring dance, which was held with the object of driving the devil out of the soil, that they might raise good crops the following year; and I was informed that it would be worth my time if I stayed over for the day and attended the big pow-wow—which I accordingly did.

After securing our animals and eating our supper, we, with many others who had come for that purpose, went to the place selected by the Indians for the purpose of driving the devil from the soil. The first preparation made by them was to build a huge bonfire out of logs of wood. Near this fire sat a number of the old medicine men of the tribes, singing and beating time on a dried cowhide that was stretched across a pit which had been dug in the ground. After much singing and beating with sticks upon the dried skin, out popped the devil—or an Indian dressed so as to represent him—who ran off through the brush, that being the last seen of him.

Now, to the point I wish to make: after his satanic majesty had disappeared, three men appeared, painted white, and adorned in all the splendors and beauties the Apache imagination could conceive. They represented

three great medicine men. I was fortunate enough to be acquainted with a half-bred whom I had known for many years, who could talk both the English and Apache languages, and I asked him what those three men painted white represented. He told me that there was a tradition handed down by the Indians, that many, many snows ago there was a big chief amongst them who had a most lovely daughter, who was the pride of her father's heart, as well as of all the tribe. She was taken very ill, and was nigh unto death, and the father sent throughout all the tribe, and had all the wise men and medicine men brought in, in order that they might cure his daughter. After applying all the arts and medicines, it was found that she grew worse, and when the father and the wise men had despaired of her life, three strange men came to his lodge and told them they were great medicine men, and that they could cure his daughter, which they did, after which they disappeared. No one knew where they came from nor where they went. Their appearance and dress were different from anything they had ever seen, and tradition has it that they were three medicine men sent by the Great Spirit, and that they returned back to Him. This tradition has, by these wild Indians, been perpetuated and handed down, by this annual spring dance.

I have thought of this incident many times since I have been on my mission here in England, and to my mind it is clear enough who those three strange men were.

Another thing I found among these Indians was that they will not eat the flesh of the hog, for as they say, the devil at one time entered into the hog, and has been there ever since, therefore it is unfit for food for man. I have many times given them a piece of bread and a bit of bacon when I knew they were hungry, and they would throw the bacon away and eat the dry bread. This before they became civilized. I think this is suggestive of one of the customs of the Israelites. This is one of the many traditions the American Indians have that has been handed down through the generations to the present time from Lehi and his sons, who left Jerusalem 400 B.C., and landed upon the coast of South America, and in time spread from there to the coasts of North America.

NO CONTRADICTION.

"PLEASE explain Matt. xxiv: 14, and Col. i: 6, 23. One says the Gospel shall be preached and the other that it has been preached in all the world."

This is a sample of the questions which the *Deseret News* is frequently requested to answer, and in which there is really nothing to comment upon, when ordinary good sense is exercised in reading them. As recorded in Matthew xxiv: 14, the Savior prophesied as one of the signs of His second coming which were to precede "the end of the world":

"And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

That this promise was given to be fulfilled in the latter times as a sign such as we have explained, may be readily seen by reading the third verse of the same chapter in Matthew, and also, indeed, by the entire chapter throughout.

Now what has that to do with the declaration made by Paul in Col. i: 6, 23? We suppose our correspondent refers more particularly to verse 23:

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which you have heard and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

What the Apostle clearly intended to convey was that the Gospel had been preached in all the then known world, which was in a very small compass comparatively. It is generally understood that he indulged to some extent in hyperbole, in the usual custom of oriental speakers and writers. But what difficulty is there in the signification of the two passages of Scripture when compared?

Christ declared that the Gospel should be preached for a witness unto all nations. That is now being fulfilled. It has not yet been preached to "every nation, kindred, tongue, and people," through the ministration of the angel whom John saw in the vision (Rev. xiv: 6), but the work is in progress. When it is finished, "the end will come." Paul and his companions in the ministry went out to all the countries surrounding Jerusalem, as they were commanded by the Savior, and Paul simply testified to the fulfilling of that requirement. There is no contradiction or conflict between the two verses of Scripture, and we fail to see why any query should be raised concerning them.—*Deseret News*

PRAYER AND WORK.

Lord, when we pray, "Thy kingdom come!"
Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock Thee with our prayer.

Thou could'st have sent an angel band
To call thine erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human minds like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with Thine?

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease,
Thy kingdom should delay to come?

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